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No. 44

EDITORIAL NOTES.

Notice has been given in a circular letter that the All India Christian Endeavour Convention will be held in Lahore, Oct. 30th to November 2nd. Prominent speakers will be present among whom are the Rev. Dr. Chatterji, Rev. W. Scott and the Rev. C. H. Bandy. We are sorry not to have been informed of this meeting at an earlier date, so that we might have given our readers earlier intimation of the meeting.

No greater movement has characterized Protestant Christianity during the last half century than the Christian Endeavour Society. It is not a substitute for the Y. M. C. Association; but a society which works in entire sympathy with it. It is distinctively a Church organization and every Church should have its Young Peoples' Society of Christian Endeavour. It reaches both sexes and practically interests men and women of all ages. It is the Church Kindergarten, where children and youth are taught to take an active part in Christian work and worship. The Y. M. C. A. is especially suited to the young man who is away from home. The Y. P. S. C. E. is especially suited to young people who are at home. Both organizations are doing excellent work.

The results of the Lake Memorial Examination for 1903 are just out. The point of special interest is the fact that in the Senior Division all three of the higher prizes were won by non-Christians. The first and second prizes were won by two Hindus by name Narsing Das of the C. M. S. School, Dera Ismail Khan. The third prize was won by a Muhammadan of the Forman Christian College of Lahore by name Jan Muhammad. The fourth prize was won by Jotish C. O. Chatterji of Batala High School.

In the Junior Division the prizes were all won by Christian boys,—the seven highest being Christians. The prize winners were Wasawa and Khera of Daska, Ata Ullah of Montgomerywala, and Laddha of Daska. The highest Non-Christian competitor was Gulam Mobayuddin of Jalalpur Jattan, who received Rs. 8/a certificate and a

book. Of 53 passes 29 were Christians 13 Muslim and 11 Hindus. The Examination for 1904 will be found advertised elsewhere in this paper.

It is refreshing to notice from time to time statements which show that amidst the agnosticism of the day, there are some earnest Christian men who are not afraid to testify to the character of modern Missions. The following is taken from an exchange:—

"At the evening service in St. John's U. F. Church Dundee, the pulpit was occupied by Sir Andrew Fraser, K. C. S. I., Lieutenant-Governor of Bengal. In the course of an address on "Missions in India," he said he was astounded to hear of the reports circulated at Home that Mission work in India was a failure, and he was prepared to give them a strong contradiction. It was not true that the converts which were made by them were men who were unworthy of the name of Christ. The very opposite was the case. Excellent results were being achieved, congregations were being gathered, and he expressed the opinion that the time would come when there would be a great movement towards Christianity in India."

The following statement taken from the *Arya Messenger* is encouraging to all who are working and praying for the speedy conversion of the Japanese race to Christianity:

"Parliamentary elections have recently been held in Tokio and Yokohama. In Yokohama Mr. Shimada, a Christian, who has represented the city for ten years, was elected by a vote one-third larger than he ever received before. His opponents were prominent men, and a concerted effort was made to defeat him. It was much the same in Tokio, where Mr. Yebara, another Christian, was elected by a large majority. The Christian community in Japan has already given to the country one Cabinet Minister, two judges of the Court of Cassation, two speakers of the House of Commons (one elected twice), two or three assistant Cabinet Ministers, besides a number of chairmen of legislative committees, judges of the Appellate Courts, etc. In the present Parliament the Speaker and thirteen members are Christians; one of them was elected by a majority of five to one, to represent a strongly Buddhist district.

In the navy the captains of the two largest men-of-war are Christians. Three of the daily papers of Tokio are in the hands of Christians, and in several others Christians are at the head of the various editorial departments. The best charitable institutions are under Christian directors. It is moreover significant of the degree of culture to be found among Japan's men of affairs that at a recent banquet at the British Legation in Tokio no less than thirty Japanese graduates and former students at Oxford and Cambridge Universities were present."

THE PROOFS OF THE RESURRECTION OF JESUS CHRIST, AND ITS PLACE IN CHRISTIAN THOUGHT AND WORK.

II.

II. Having thus seen the tremendous importance of this great fact in the estimation of the apostles and the early Church, and some of the vital questions which face us, and depend upon the proof of the Resurrection for their solution,—we now turn to outline some of the attempts which have been made by infidel and materialistic writers to invalidate the claims of the Apostles and the Church of Christ in regard to the risen Christ. There have been many methods tried to destroy, if possible, the belief in the resurrection of Christ.

(I). Historically first was the story invented by the Priests on the very morning of the Resurrection;—"Say ye, his disciples came by night and stole him away while we slept." We may see how futile was this attempt and with what contempt the people of Jerusalem received the story, when at Pentecost, only seven short weeks from the resurrection morning, the testimony of Peter and the Apostles resulted in the addition of three thousand souls to the little company of followers of the despised Nazarine.

Modern infidels, who have caught at this story, as a drowning man catches at a straw, have ignored the fact that the body of Jesus was never found and produced by those who were anxious to confute the bold and public claims of the 'Nazarenes.' These priests and rulers had at their command all the detective force, and all the machinery necessary to find the body of Jesus, if it had been stolen, as they proclaimed. The open sepulchre and the broken seal confronted them with the eternal question;—"Where is the body of Jesus? They could give no answer, and resorted to cowardly persecution, imprisonment and floggings, thinking thus to seal, if possible, the mouths of the humble followers of Jesus of Nazareth.

This attempt, by the priests, to nullify the preaching of the resurrection, was an appeal to ignorant credulity, and has never gained credence with thoughtful men, even among those who have been most anxious to escape the truth and significance of the resurrection. Every one has felt that a great moral system, spiritual and world-elevating, like the religion of Christ, with its heart-searching truths, and lofty code of honor, could not possibly be founded upon deceit and a lie.

(II). The second and more modern method of attack was to deny the real death of Christ upon the Cross. Those who have attempted this futile line of argument, say that he lost so much blood, and underwent such agony on the cross, that he fainted away into such a deep faint, that he was supposed to be dead; but then on the third day he awoke naturally from his prolonged swoon. This ridiculous theory ignores the spear thrust of the Roman

soldier, and the mingled blood and water that spurted forth.

If the belief that Christ died of a broken heart, when he "Cried with a loud voice and gave up ghost", be not accepted, yet surely, no one doubts that His life, if not yielded before, went out with the flow of blood and water from His side.

The unanimous voice of Scripture, in all its parts, testifies to the real death of Christ. The prophecies and the Sacrifices of the Old Testament foreshadow the reality of his death. The predictions of Christ himself describe his death as real. The exact and minute descriptions of his death by the four Evangelists, one of whom, at least, was standing so close to the cross that the dying Jesus could commend his mother to the care of this disciple, produce the conviction of his death in any candid mind. Matt xxvii: 50; Mark xv: 37; Luke xxiii: 46; John xix: 30, 33, 34. See also Peter's testimony. Acts ii: 23, 24; x: 39; i Pet. iii: 18.

See also the testimony of The Crucified One in regard to his own death.

Rev. i: 5, 18 — ii: 8.

Again the very idea of the resurrection of Christ could not have entered into the minds of his disciples, without a certainty of his death.

Finally, we can show up the absurdity of the swoon theory by asking, "How could it be possible that the weak, miserable appearance of a convalescent, who was slowly recovering from his terrible wound, could give rise to such a sudden and enthusiastic belief in the resurrection of one whom they considered a Conqueror of Death who became ever after, in their thought, 'The Prince of Life,' 'The Lord and Giver of Life.'"

Strauss puts the case very plainly:—"One who had thus crept forth half dead, from the grave, and crawled about, a sickly patient, who had need of medical and surgical assistance, of nursing and strengthening, but who notwithstanding, finally succumbed to his sufferings, could never have given the disciples the impression that he was the Conqueror over the grave and death, and the very Prince of life. Such a recovery could only have weakened, or at best given a pathetic tinge to the impression which he had made upon them by his life and death; but it can not possibly have changed their sorrow into ecstasy, and raised their reverence into worship."

Current Thought and Incident.

A Christian.

What constitutes a Christian? An important and practical question. Being a Christian requires something more than creed, however orthodox, as many evil spirits are very sound theologians; more than regularity in attendance upon God's ordinances, as none were ever more punctilious in outward observances than the Scribes and Pharisees whom the saviour anathematized; more than mere attachment to the person, or the character, or the ministry of a preacher of righteousness, as Herod gladly listened to the ministrations of John the Baptist, yet received the severe judgment of God; more than a simple conviction of sin, as Felix trembled under a guilty conscience and more than a legal repentance, as Judas mourned his crime and its consequences, yet died without mercy and salvation.

To be a Christian, according to the Gospel standard, embraces as a prime requisite an acceptance of Christ's atonement as the sole ground of merit before God and as the only hope of salvation. Paul so taught and felt. In atoning blood he washed and became clean. He looked

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to Calvary, not to self. In that bloody sacrifice he saw redemption for the guilty, and there alone. Hence the deeds of the law as meritorious and saving he utterly repudiated, and gloried in the cross of Christ. So all who would be Christians must pass through a similar experience. "Christ died for the ungodly." This is the Gospel message. He who relies upon it makes it his own, becomes a Christian. He ignores his own righteousness, and clings to what Christ has done for him. His own strength is a broken reed; his own goodness unavailing. He is a sinner saved by grace, hoping and trusting in Jesus as his only Saviour, and receiving at his hand pardon, peace, love, favor and blessing.

Nor can one be a Christian, after the Scriptural requirement, without making the will of Christ the rule of his conduct. Paul's question upon his acceptance of Jesus was, "Lord, what will thou have me to do?" Having embraced Christ as his priest, his next object was to receive him as his King. He engaged in his service—"For me to live is Christ." Thought, feeling and activity were Christward. He obeyed his precepts, appropriated his promises to his spiritual good, heeded his warnings and advanced his interests. No man who rejects Christ's teaching and example deserves the name of Christian. "If any man have not the spirit of Christ, he is none of his." A Christ walk and conversation are indispensable.

A Christian embraces as another requisite the love of Christ as the life's inspiration. Love to him must animate the soul and rouse to noble and heroic action. So was it with the early disciples and the Apostles, and so has it been among the active and devoted followers of the Crucified in all generations. As Paul said, "The love of Christ constraineth us." If this be wanting, Christianity loses its power. Without it, man's profession is vain and dead. Love must be controlling and operative—love to Christ's person, people, law, and truth. "If any man love not the Lord Jesus Christ, let him be anathema maranatha;"—accursed when the Lord cometh.

For making men Christians, i. e., to rely upon Christ's atonement for salvation, accept his rule as a directory of conduct and yield to the force of his all-controlling love, the Gospel is admirably adapted. Millions have experienced its transforming operations. And so shall countless multitudes in coming periods.

This is a great and glorious accomplishment. The term Christian is most suggestive. It bespeaks honor and worth. It comprises resemblance to Christ in name, in nature and blessedness. It is the loveliest and best of appellations—one in which the holiest, greatest, noblest and freest of spirits have gloried, and who now shine as stars with increasing brilliance and beauty in heaven's firmament throughout all eternity. It is a name whose glory is deathless, whose fame shall live when earthly titles and distinctions shall have been buried in oblivion. It is a name of nobility, of purity, of love and of exaltation.

To truly bear this name—to be all that it really imports—is worthy of the highest ambition and of the greatest effort of man. He who is a Christian is intimately and indissolubly united to Christ and linked to the Godhead. He is connected with all the good in heaven and on earth. God owns him as a son; angels minister to him, and heaven awaits his coming. All things are his, life, death, things present and things to come. Blessed attainment! Honored all who have made it! Sad and awful the state of those who despise it!

Presbyterian.

Dr. Borek of St. Louis, says that asphaltum varnish is the best disinfectant he knows of; it will destroy all germs at once, and no household insects will approach an article of furniture whose interior has been painted with it.

BELIEVE IN YOURSELF.

A writer in the *Woman's Home Companion* offers this stimulating advice:

Believe in yourself. That is the way to make other people believe in you, and it is the way to become what you want to be. It is the people who have believed thoroughly in themselves and their missions who have made the world believe in them.

It is interesting in this connection to recall the observation of a certain psychologist who was experimenting with chickens. His story of a timid chick and how it was trained to bravery points a lesson to the diffident. This chick was so timid that he ran from the least intrusion. If another chick picked at him he ran. If he was jostled by his brothers in a scramble for food, he withdrew from the scramble out of pure fear. But the psychologist set about teaching him to believe in himself. By enticing the other chickens with food he made them run from the timid chick. Presently the chick began to run after them; and as they ran away when he chased he believed that they were afraid of him, and courage flamed in his breast. Little by little he got braver and he chased harder. He was so set up that he began to attack the others in front as well as in the rear. He was so used to having them run from him that he had forgotten what it was to be afraid. He became a fighter, and in the end the others ran from him in earnest. He was just the same chicken, so far as his physical powers were concerned—that is, the same in relation to the other chicks. Only one thing had changed—now he believed in himself, and the henyard was his oyster.

Human beings are not very different from chickens. If you are afraid of the world, the world will misuse you. If you march valiantly forward, it will retreat from you. If you take the word "fail" out of your bright lexicon you do not fail. It all lies in what you believe you can do. Believe, then, in yourself. Never fear failure or hesitate to do a thing because you think you would not succeed. Just gird yourself up, and go after what you want, and in nine cases out of ten you will get it.

CHEOPS STATUETTE FOUND BY PETRIE.

Prof. Flinders Petrie has given some account of the past season's excavations at Abydos. In the clearing of the old temple site over several acres there were revealed, in a depth of about twenty feet, ten successive temples, ranging in age from about 500 to about 5000 B. C., thus enabling the changes from age to age through the whole Egyptian history to be seen.

At one spot the separation of these buildings was an affair of anatomy rather than spadework. The mud and brick walls were so commingled with the soil that incessant section cutting with a sharp knife was the only way to discriminate the brickwork. Often only a single course of bricks or a thin bed foundation of sand was all that told of great buildings which had existed for centuries.

The main result as regards religion is the discovery that Osiris was not the original god of Abydos. Jackal, god of Vpuant, and then Fremententi, god of the West, were honored till the twelfth dynasty. The most striking change is seen about the fourth dynasty, when the temple was abolished, and only a great hearth of burnt offering found, full of votive clay substitutes for sacrifices. This exactly agrees with the account of Herodotus that Cheops had closed the temples and forbidden sacrifices.

This materializing of history is made more real by the finding of an ivory statuette of Cheops of the finest work, showing for the first time the face and character of the great builder who made Egyptian government and civilization what they were for thousands of years after.

The discoveries of civilization of the first dynasty at the beginning of the kingdom throw more light on what is already known from Prof. Petrie's works. In the royal tombs at Abydos, of Menes, the founder, there is part of a large globular vase of green glaze, with Menes' name inscribed in purple. Thus polychrome glazing is taken back thousands of years before it was previously known to exist. There are also several pieces of this age in the highest art of delicate ivory carving, especially the figure of an aged king, which, for subtlety of character, stands in the first rank of such work, and is comparable to the finest work of Greece and Italy. The earliest monarchy must now be reckoned as equal to that of any later age. Such technical fine art and pottery art forms and material quite unknown in Egypt also belong to this remote age. It proves to be identical with that in Crete of the late Neolithic age.

The fresh connection illustrates the trade chronology of the period. A camel's head modeled in pottery takes back its relation to Egypt some four thousand years. Hitherto no trace of the camel appeared before Greek times. The ivory carving of a bear also extends the fauna of early Egypt. A great fort long known as Shunet Ez Zebib is now connected with the remains of another fort discovered between Shunet and the Coptic Dair, which is in the third fort. These buildings prove to have been the fortified residences of the kings of the second dynasty, whose sealings were found in the dwelling rooms of a later age. There are some decrees of the fifth and sixth dynasties, and also the oldest example of iron yet known, which is of the sixth dynasty.

ABOUT BEAVERS.

In his habits the beaver resembles the muskrat; he likes to live along the bank of a stream, not too swift. He is decidedly herbivorous in his tastes, using for food green cornstalks, grass, weeds, and the bark of trees, such as the quaking asp, willow, cottonwood, etc.

The only entrance to his nest is from the bottom of the stream; it is often to be found under a clump of overhanging willows, the roots of which help to keep the dirt from caving in. He digs upward, plastering his hole with mud and bracing it with sticks until he gets high enough above water level to make his nest. These animals are wonderful workers. I have known them to stop up a two-inch pipe with grass, and moss. It had been laid to the center of their pond, in perhaps four feet of water. The pipe at the end had a strainer placed over it. The pump house was about one hundred yards away. How they discovered the water was escaping from the bottom of the pond, I do not know; but every morning, and sometimes in the night, the workmen had to go to the pond, wade out, and clean off the end of the pipe.

Besides being the most patient of all animals, the beaver is a model housekeeper. "As neat as a beaver" should be considered by all housewives as a high compliment. Every stick is carried out of the nest after the bark has been peeled off for food, and thrown into the stream.

He sometimes builds a "house," but he prefers a stream deep enough to allow him to lay down his food for the winter in its bed, for if shallow it is quite likely to freeze up and cut him off from his winter's supply. He lays down his fresh-cut poles close to the bank, with the butt

ends up-stream to prevent their floating down and away from his hole.

Almost helpless on land, he is perfectly at home in the water, his broad, paddle-shaped tail and his large, webbed hind feet making excellent "oars." His front feet, strange to say, are laid close to his belly in swimming. Like men (with the exception of some oriental races, who use their toes about their daily work as cleverly as their hands) the beaver uses his "hands" in doing his work. The old story about his using his tail for a trowel is not reliable to any extent.

A WISE LAD.

A Pittsburg teacher has a seven-year-old pupil whose mind is very fertile in invention.

Seeing an expression of pain on his face as he raised his hand to ask, "What is it, Jamie?"

"I have such a bad headache, I think I must go home," was the reply.

Putting her hand on his head, and finding it quite cool, she said, "I think it can't ache much, Jamie. You would better not go now."

Jamie went back to his work, but soon his hand was raised again, and inquiry developed the fact that his tooth ached so severely that he felt he could not remain a moment longer.

The teacher looked at his teeth, and finding them in remarkably fine condition, once more assured him the pain was only imaginary, and returned to her class.

She had just become absorbed in the lesson when a wail from Jamie's seat caused her to go to him again, and with some impatience she said, "Well Jamie, what can it be this time?"

With tears in his eyes, and raining down his cheeks, Jamie answered, "It's sto machache, and that's so far down you can't see it,"—Woman's Home Companion.

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FORTY BIBLES A MINUTE.

The Oxford Bible is widely known, but few are aware of the tremendous scale on which it is produced. From The Caxton Magazine we glean the following data:

The Bible publications of the Oxford University Press have been issued for three hundred years and can be published in 150 languages and dialects. Every year fully 600 tons of paper are used for this purpose only. Orders for 100,000 Bibles are quite common, and the supply of printed sheets is so great that an order for half a million copies can be readily filled. On an average, from thirty to forty Bibles are furnished every minute, and this number can readily be doubled. There are no fewer than 110 different editions of the Oxford Bibles in English, varying from the magnificent folio edition for pulpit use to the "brilliant" Bible, the smallest edition of the Scriptures in the world. Of the Revised Version, fourteen editions are published. More than a million copies of the revised New Testament had been ordered before the day of publication in May of 1881, and it is claimed that the workmen of the establishment refused a bribe of some four thousand pounds to furnish a copy of the book before the day of issue. At the banquet held at the four hundredth celebration of the beginning of the art of printing in England by Caxton, Gladstone took into his hands and exhibited to those present a copy of the Bible which had been printed and bound entirely since midnight of the preceding day.

SOME MORN.

By Rev. L. C. Wainwright.

Some morn the sun shall gild the skies,
But o'er me shadows creep;
The light shall glance from other eyes,
While folded mine in sleep.

The voice of mirth shall fill the halls,
While dumb my tongue and still;
And mute shall be the sombre walls
Whose narrow space I fill.

And is it death? Ah! no, dear hearts!
In sorrow do not weep;
Though spirit from its clay departs,
'Tis but to fall asleep.

Some morning, soon, through startled skies,
While orbs astonished run,
The trump shall sound and saints shall rise
To shine forth as the sun.

He giveth His beloved sleep—
In hope my flesh shall rest;
Secure my spirit Christ shall keep
Until that morning, blest—Amen.

The only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain chose where it should fall, God's showers would not fall as they do now.—C. Kingsley.

THE INDIAN STANDARD

A MONTHLY MISSIONARY MAGAZINE.

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Editor, The Rev. F. H. Russell, M. A., Dhar, C. I.

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GENERAL LAKE MEMORIAL PRIZE EXAMINATIONS.

A.—THE SCRIPTURE EXAMINATIONS, 1904.

To be held in July 1904. Properly certificated lists of candidates, stating their age, religion and Panjab birth, must be sent to the Rev. M. E. WIGRAM, Peshawar, on or before June 15th, 1904.

SENIOR CANDIDATES are those who have passed the Middle School or some higher Examination previous to January 1904. JUNIORS are those who have not done so. No previous prize winner can compete again in the same Division.

The papers will be set in Urdu. Answers may be given either in Urdu or English.

CONDITIONS.—Candidate must be a native of the Panjab under 23 years of age. Christian competitors must not have studied in a Theological College.

SUBJECTS FOR 1904.

SENIORS 1.—I. Samuel. 2.—St. Matthew and the Epistle to the Galatians. 3.—General Questions on the Old and New Testaments. (For Christian Candidates only).

JUNIORS 1.—I. Samuel. 2.—St. Mark. Also, by heart, Chapters ix and x.

PRIZES.

SENIOR DIVISION : Rs. 25, 18, 12, 8.

JUNIOR DIVISION : Rs. 15, 12, 8, 5.

Prize winners also receive a book and a parchment Certificate.

B.—THE HISTORY EXAMINATION, 1903.

To be held in December 1903. Properly certificated list of Candidates, including age and birthplace, must be sent to the Principal, C. M. College, Amritsar, on or before November 1st. Three Prizes are offered of the value respectively of Rs. 25, 15 and 10.

The Subject for 1903 will be Macaulay's Essays on Clive and Warren Hastings.

By Order of the Committee of Management.
October 1903.

Mexico's Floating Gardens.

Among the wonders in the vicinity of the city of Mexico are the floating gardens of Lakes Chalco and Xochimilco (Joh-chee-meel-ko). Floating clumps of entangled peat, moss, rushes, and grass are caught, combined, and anchored by stakes, or long saplings of willows and poplars, which are driven into the muddy bottom where they soon take root. Fertile mud is then ladled up and heaped on the float until a real island is formed. This is quickly changed into a garden where grow flowers, melons, gourds, and other produce that are carried daily through a canal leading to the city. These lakes have hundreds of such gardens.

A Christian life is always worth all that it costs to live it.

THE INNER VOICE.

What power veils the Christian
Who lives for God and man?
The people sing his virtues
Till his praises ring again:
But he heeds not worldly plaudits,
Man's will is not his choice;
He is listening, always listening,
For the sacred inner Voice.

His heart is on God's altar
As a living sacrifice,
He scorns the mask and cloaking
Of the hypocrite's disguise:
He buys no human laurels,
He only seeks the Lord,
For the inner Voice he listens
Till the inner Voice is heard.

The world lauds human glory,
It swings its signal light,
But he who knows Love's story
Feels its heartless, rayless night
The candle on God's altar
Makes the human face to shine,
And lights the path to Heaven
From the inner light Divine.

O, Christian, brother Christian,
Do you heed that sweetest Voice?
Is your Candle brightly burning?
Have you made his will your choice?
How graciously the Saviour
Made the pathway fully known
Through the foregleams of God's splendor,
That above His life hath shone.

He unlocks His signs and wonders
Unto whom He will reveal,
And His aureole rests above those
Who for His mercy kneel.
He hath unfailing kindness
In dealing with His own,
And miracles will never cease
Where e'er His name is known.

MISS. Z. IRENE DAVIS.

God made mothers before he made ministers; the progress of Christ's kingdom depends more upon the influence of faithful, wise and pious mothers than upon any other human agency.—Theodore L. Cuyler, D. D.

Mr. Gladstone says, "I regard agnosticism as one of the worst of all devices in respect to religion, and one of the poorest and shallowest schemes ever broached in regard to philosophy."

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FOREIGN TELEGRAMS.

RUSSIAN MINATORY NOTE TO CHINA.

London, Oct. 22.

Reuter's correspondent wires from Tokio that it is reported
from Peking that M. Lessar has addressed a Note to Prince Ching
declaring that Japan's interference in Manchuria will compel
Russia to adopt final measures, and threatening China with pen-
alties if she sides with Japan.

This step, while negotiations are pending, has caused umbrage
at Tokio, and precautionary preparations are proceeding apace.

BULGARIANS IN MACEDONIA.

London, Oct. 22.

The revolutionary committee is advising the Bulgarian inha-
bitants of Macedonia to become Catholics in order to escape
persecution. Meanwhile the active Catholic propaganda is
expected to convert many.

THE RUSSO-AUSTRIAN AGREEMENT.

The Russian and Austrian Ambassadors have presented to
the Porte the notes mentioned on the 4th and 5th instant.

SOUTH AFRICA.

The Duke of Westminster has purchased 16,000 acres of
land in Orange, in the Thabanchu district. He proposes to
induce Cheshire yeomanry to emigrate there.

Several mines on the Rand have been compelled to shut down
owing to want of labour. Arrangements have been completed
at Johannesburg for the importation of 3,000 Chinese monthly,
beginning from January.

JOURNEY OF LORD KITCHENER.

Allahabad, Oct. 22.

The Commander-in-Chief left Kalka railway station by the
new Simla Railway at 6.20 on Wednesday morning, and arrived
at Simla by train at 1.30 p.m., having made the through journey
without a single break in the remarkably good time, under the
present circumstances, of seven hours and ten minutes. This
timing, moreover, included halt for breakfast of three quarters
of an hour, and another short halt of a quarter of an hour; so
that the running time, including stoppages, amounted to only
a little more than six hours.

The same train brought up Lord Kitchener's staff, and all
the servants and heavy baggage of the party.

NAVAL PREPARATIONS.

London, Oct. 23.

The Standard's Tientsin correspondent states that three
gunboats—a British, Russian and American—at Niuchwang are
preparing to go into winter quarters, but similar preparations
by the Japanese gunboats have been stopped by telegram from
Tokio.

For the last few weeks quite a large number of Russian tor-
pedo boats and destroyers have passed down the English Channel
from the Baltic bound for Port Arthur. Yesterday four destroyers
left Brest for Port Arthur, and two torpedoes for the Mediter-
ranean.

CONFERENCE OF JAPANESE MINISTERS.

Reuter at Tokio says the War, Marine and Foreign Ministers
had a long conference with the Premier this afternoon.

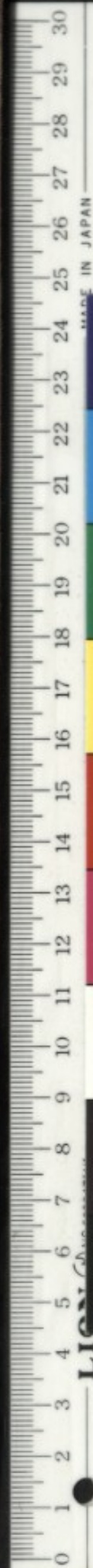
THE VICEROY ALEXIEFF'S MOVEMENTS.

Admiral Alexieff is expected to go to St. Petersburg early
in November. The climax of the crisis may possibly be delayed
thereby.

ANGLO-JAPANESE PRESSURE ON KOREA.

London, Oct. 24.

The Times's Seoul correspondent says that the British and
Japanese Ministers are pressing Korea to open Yongampho, where
Russia has a concession, as a treaty port. The Korean Foreign
Minister is willing, but the Emperor secludes himself in the



palace and consents to nothing, and consults a fortune-teller in every emergency. The recent visit of a large Japanese squadron to Masampho has disquieted him.

DEBATE IN THE CANADIAN PARLIAMENT.

London, Oct. 24.

In a debate on Alaska in the Canadian House of Commons yesterday, Sir Wilfred Laurier observed that they might have made a mistake in supposing that Canada's interests were safe in the hands of Lord Alverstone, but they would not believe it until they had Lord Alverstone's reasoned opinion. If Canada had refused to proceed after the treaty had been signed, the American flag would have flown over all the disputed territory, or the Canadians would have had to fight for their rights.

DETAILS OF REFORM SCHEME.

The Russo-Austrian reform scheme for Macedonia further provides a European general Turkish service, re-organises the gendarmerie assisted by a number of officers of the Great Powers and, if necessary, a number of foreign non-commissioned officers, and provides for the relief of refugees, reconstruction of destroyed villages, schools and churches, disbanding of irregular indisciplined troops, and the unconditional prevention of the formation of Bashi-Bazouk bands.

INSURANCE ON JAPANESE STEAMERS.

London, Oct. 26.

Liverpool underwriters absolutely refuse to accept risks on Japanese steamers, even at twenty-five guineas per cent.

JAPANESE PREMIER ON NEGOTIATIONS.

Reuter wires from Tokio that the Premier has granted an interview to Reuter's representative, who was informed that Japan was pursuing negotiations with Russia in strict accordance with the spirit of the Anglo-Japanese alliance which aims at the preservation of peace and the *status quo*, and he presumed that Russia was actuated by the same peaceful spirit. There was nothing in the present situation to warrant alarm thus far.

Liverpool insurance on Japanese vessels against war risk has to-day dropped from thirty-five to twenty-five guineas.

LANDING PARTIES ATTACKED.

London, Oct. 26.

The Italian cruisers *Lombardia* and *Coatit* arrived at Illig on the 12th instant, when six boats from the *Lombardia* approached the shore, but were received (a word here omitted, but evidently reception was hostile). The *Lombardia* shelled the shore.

RISE AT YEMEN.

Calcutta, Oct. 26.

London, Oct. 25.—Arabs have revolted at Yemen and killed the Governor, and 800 troops as reinforcements have been despatched from Constantinople.—*Englishman* Special.

THE POWERS AND THE RUSSO-AUSTRIAN CONTROL.

London, Oct. 26.

The Turkish reply to the Austro-Russian Note regarding Macedonian reform is not likely to be hurried, and although all the Powers have intimated their approval of the scheme, the idea of remitting the whole control from Turkey to Russians and Austrians occasions many jealousies of which the Porte will not fail to profit.

RUSSIA IN KOREA.

It is considered at Tokio that the Russian fortification of Yongampho, now officially reported, may lead to an important development as infringing Korean integrity.

TURKISH MINISTERS AND THE REFORM SCHEME.

London, Oct. 27.

The *Daily Chronicle* publishes a telegram from Constantinople stating that the Council of Ministers have sent to the Palace a Mazbata rejecting the Austro-Russian reform scheme as incompatible with the Sultan's rights.

GENERAL SUPPORT OF THE SCHEME.

Reuter learns that the Powers are perfectly united in supporting the Austro-Russian reform scheme in Macedonia.

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